flows) into the cups ; the seven wise *rishis*[1] approach him with praise.

3. *Soma,* the intelligent, the knower of the right path, accompanied by all the gods,[2] undergoing purification goes to his constant abode; he is one who delights in.all sacred praises; the sage endeavours to approach the five classes of beings.

4. 0 SOMA PAVAH^A, thine are the thrice eleven universal gods abiding in the secret (heaven); the ten (fingers) cleanse thee with the waters upon the elevated fleece, the seven great rivers (cleanse thee).

5. May that place of the truthful *Pavamdna* be quickly ours, where all the worshippers assemble (to praise him); the light (of the *Soma]* which gave manifestation to the day protected MAXU—Soma made it triumphant over the *Dasgu.*

6. As the ministrant priest proceeds to the hall where the victim is stationed, as a just king marches to battle, the *Soma* undergoing purification enters the pitchers like the wild buffalo in the waters.

STL-ETA Till. (XCIIL)

The *£i*ht* is XOBHAS the son of GQTAVA. ; metre as before.

1. [3]The sister (fingers) sprinkling together cleanse Vaiga HI. (the *Soma),* the ten fingers (are) the effusers of the

[1] *Bkaradxdja, Easyapa, Crotama, Atn| Ti$i£tli.>ifr* and *Fd*is?ita:.* * Or "having ail-pervaarjs: light/'

[3] Verses *I* to 3 occur Sdma Yeda, II. 6. 2. 15; verse 1 also *ibid.* 1. 6. 1. 5. 6.